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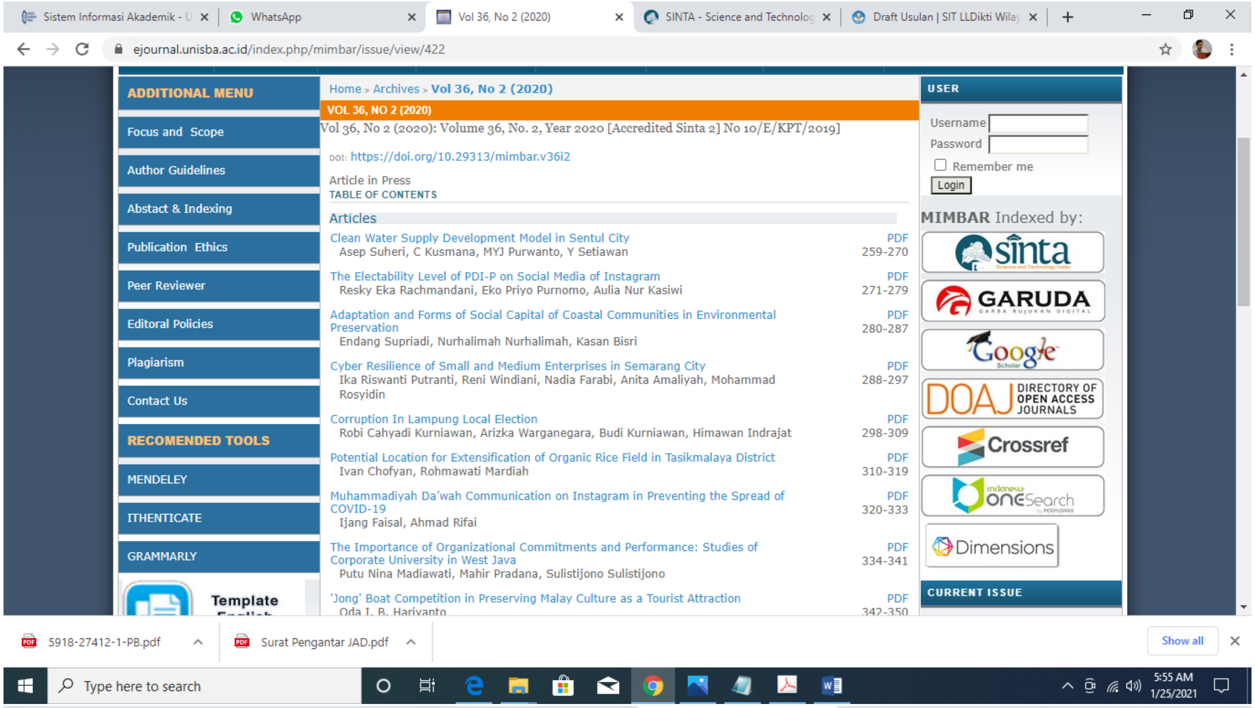

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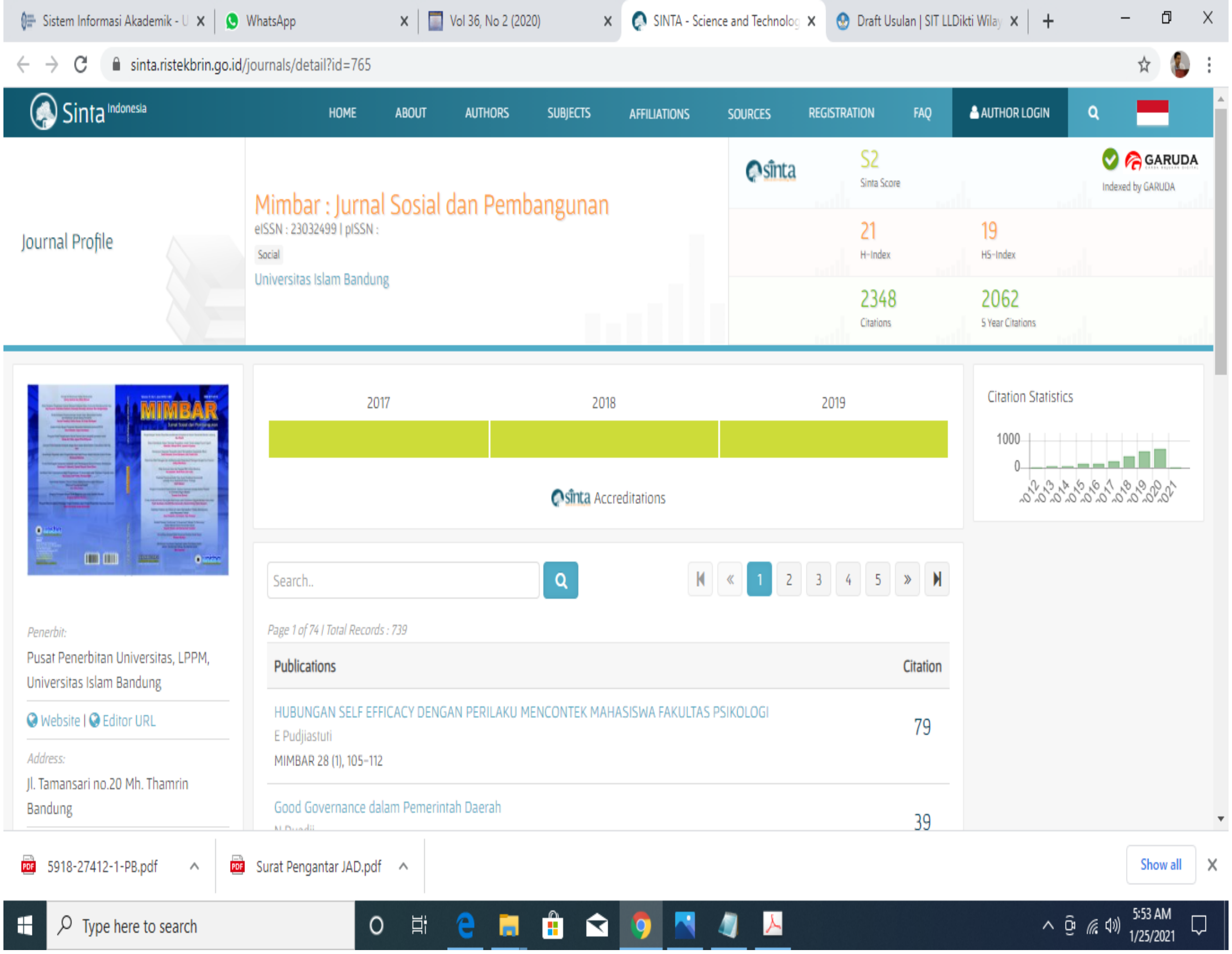

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Muhammadiyah Da'wah Communication on Instagram in Preventing the Spread of COVID-19

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Abstract. Da'wah is closely related to communication science because it plays a role in conveying messages to the public. Muhammadiyah as an *amar makruf nahi mungkar* missionary organization has an important role in educating and carrying out da'wah communication to break the chain of covid-19. The purpose of this research is to explain Muhammadiyah da'wah communication, Muhammadiyah visual communication and netizen responses. To describe and analyze the phenomenon, the researchers use theory of da'wah and visual communication. The descriptive qualitative method is also used in this research to explain the phenomenon of Muhammadiyah da'wah communication. The main source of this research is visual da'wah on Instagram accounts of Muhammadiyah @persyarikatan.muhammadiyah and @tvmuhammadiyah, due to the impossibility to conduct direct interviews during the Covid-19 pandemic. Da'wah communication carried out by Muhammadiyah told the community to conduct obligatory prayers at home. On top of that, the Friday prayer is replaced by the Zuhr prayer at home with their family members. There are diverse responses from the communities, and some of them still support the performing of Friday prayer and obligatory prayers in congregation at the mosque. Therefore, Muhammadiyah needs to continuously increase the revitalization of visual da'wah to convey the message of persuasion to the public.

Keywords: Da'wah communication, Muhammadiyah, Covid-19.

Introduction

Communication is a part of da'wah. How da'wah is delivered depends strongly on how a da'i (someone who does da'wah) defines da'wah. Muslim scholars put forward certain interpretations of da'wah based on the Quran and the Hadiths. However, those interpretations have not been entirely comprehended by the people delivering da'wah that the possibility of misinterpretation might cause the ineffectiveness of making people get the message of the da'wah. The statement that communication is a part of da'wah means da'wah goes hand-in-hand with the convergence model of communication proposed by Miller. Referring to the statement that da'wah is communication, then it can be assumed that the definition of the convergence model of communication is the definition of da'wah (Rosidah, 2015).

In this era, not only should da'wah encompass verbal language, but also incorporate the broad-ranging socio-cultural aspects in order for the people not to take the message textually and reduce the point of da'wah itself (Hidayat, 2013). In this communication technology era, a *da'i* should start incorporating social media as a platform for their da'wah. Prof. Dr. Tutty A. S. defines da'wah as a transactional process aimed at gradual changes of people's behavior done through communication, persuasion, and continuous teaching-learning instructions (M.Nur, 2015). Da'wah itself is a process of delivering the Quranic messages to all humankind at all time and places in hopes of people get the messages and make them the guidelines in their lives, which is done through methods and media suitable to the situations and conditions (Fatoni, Uwes, Hartati, 2017).

In society, particularly, da'wah is not all about delivering religious messages. A

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da'i should also empower the people in their society. By being an empowerment agent, a *da'i* gets their sense of professionalism. This article explains how *da'is* act professionally in their da'wah and work effectively in empowering people. A *da'i* assumes two roles in society. First, as a messenger of Quranic teachings. Second, as an empowerment agent for their community. With these roles, a *da'i* can integrate Islam in the empowerment of the society in its complexity of life. (Hendra, 2018).

Da'wah is closely related to communication. In order to be effective and well-received, da'wah can be delivered through certain communication methods. The advancement of communication has been rapid that gives rise to visual communication. Visual communication is a process of information or message delivery that involves sight. It combines arts, symbols, typography, graphic designs, illustrations, and colours. For this reason, visual communication supports the effectiveness of da'wah (Prastianto, 2016).

In Islam, communication has a special place because it can be done by people as a part of society or as God's creation. There are a lot of verses in the Quran that describe communication processes. One of the descriptions is the dialog between Allah, the angels, and Adam. That dialog symbolizes the human potential given by Allah through Adam, which is communication (Pirol, 2018). This dialog is described in verses 30-33 of Al-Baqarah.

The study conducted by Wijaya shows that the design of visual communication aims at communicating the messages to be well-received by the people. The design has to satisfy the people by giving what they need through information delivery. Therefore, the work of communication designed is considered successful if the idea, story, or information are well-received by the people (Wijaya, 1999). The information which is completely closed and confined must be changed so the public can access the information they need freely. (Ahmadi et al., 2019)

Wasilah is the media for da'wah. To spread Islamic teachings, da'wah can be delivered through all kinds of *wasilah*, such as verbal, written, audio or visual. One of the popular visual *wasilah* today is the social-media app of Instagram (Prastianto, 2016). Muhammadiyah is an Islamic organization that has *amal makruf nahyi mungkar* da'wah (enforce the good and forbid the bad) as one of its missions. It is therefore interesting to observe the da'wah done by Muhammadiyah on its Instagram account because people look at the posts as references for taking actions during the COVID-19 pandemic.

COVID-19 has been declared a pandemic and there have been numerous death tolls all over the world, such as in Italy, Iran, Indonesia, China, and other countries in Asia, Europe, and America. The virus has risen a lot of issues for people around the world, including Indonesian people. Every country has its policy to mitigate the spread of the virus. Social distancing and lockdown are two common strategies applied by certain countries exposed to it.

China has imposed a lockdown to break the spread of COVID-19. Indonesia has chosen to practice social distancing. This article will not comment on which strategy is more effective than another because every country has its own different people's characteristics. The behavior of people, their education levels, and economic backgrounds are some defining factors of the effectiveness of the strategies. Social distancing as a public policy is an effort of the government to mitigate the spread of the disease by giving access to people in a certain area to do certain activities to fulfill their needs to survive with certain limitations (Herdiana, 2020).

Indonesia has a strong civil society. The structure is not only linearly built from top-to-bottom—from the president to the people—, but also has support from community organizations that make our civil society even stronger. Muhammadiyah is one of the strong community organizations in Indonesia that has existed for decades. Muhammadiyah has actively responded to stopping the spread of COVID-19 that can take someone's life. As a part of the nation, Muhammadiyah actively takes part in preventing and curing the disease, along with other organizations.

COVID-19 is an infectious acute respiratory disease caused by *coronavirus* 2 (SARS-CoV-2) syndrome. This disease was originally identified in December 2019 in Wuhan, China, and has since globally spread into a pandemic. The symptoms are coughing, runny nose, and breathing difficulties (Supriatna, 2020). All efforts have been made by everyone to stop the spread of COVID-19, including Muhammadiyah.

The preventive measures taken by Muhammadiyah are educating people on this matter, spreading related information and delivering messages to the people to keep them informed on what to do or where to go. These preventive measures will be the focus of this study. They are taken in the form of visual communication on Instagram as the platform on which suggestions and persuasions to stay at home have become the main content posted.

Muhammadiyah is not an ordinary community organization. Every decision it makes will represent the organization as the biggest Islamic organization in the country. The way the organization communicates will not be taken only as common preventive measures, but also as a theological foundation that will get so much attention from people on the Internet. As an organization whose jargon is *amal makruf nahyi mungkar,* every decision made will naturally become a form of da'wah even for Muhammadiyah itself.

The main concern for Muhammadiyah community and people, in general, is that they are not allowed to go to the mosque to pray in the congregation. It has become the main motivation for Muhammadiyah to improve and make better visual communication. How Muhammadiyah maneuver this on its Instagram accounts is the main interest of this study. Being an organization that has been around for a very long time with its way of da'wah, Muhammadiyah can synergize the digital type of da'wah. How Muhammadiyah adapts to the situation becomes a very interesting research subject to study. There is a correlation between the use of Instagram and visiting interest followers. (D. Ahmadi & Adzhani, 2019)

Visual communication results in visual perception of the visually delivered material. Visual perception is how images are processed by people's eyes and further by their brain when they communicate using a visual language (Kertamukti et al., 2015). Instagram is a medium for visual communication utilized by Muhammadiyah as a preventive strategy.

Based on the aforementioned reasons, this study is brought forward to analyze the da'wah communication carried out by Muhammadiyah as an effort to stop the spread of COVID-19. The da'wah communication specifically refers to digital da'wah on Muhammadiyah's official Instagram accounts. Muhammadiyah manages these accounts since it is a measure that this organization needs to take to represent the progressive ideology of Islam.

There have been some controversies among Muslim communities, such as temporary prohibition to go to the mosque to do Friday prayer and five mandatory prayers in congregation. Other Islamic groups have made discussions on this prohibition and social distancing in general even more dynamic. The Islamic movement of Salafi that subscribes to Jabari believes that life and death are divine destinies predetermined by God. Doing the mandatory prayers in congregation is a *sunnah* (tradition) exemplified by the Prophet Muhammad. The Salafis believe that the *sunnah* cannot be overpowered by a virus. A lot of theology-based arguments have arisen as responses to the government enforcement of staying at home.

Muhammadiyah must maintain and even keep up its da'wah communication. Its presence is important and can be a reference for active members of the Muhammadiyah community or people outside Muhammadiyah. Da'wah through social media will not be limited by distances, time, and places. People who follow Muhammadiyah's Instagram accounts expect the decisions and advice from Muhammadiyah. Based on the aforementioned arguments, this research is therefore aimed at describing how Muhammadiyah does and designs its da'wah communication as well as how people who follow the accounts respond to it. The theory that is referred to in this research is the theory of Da'wah Science and the theory of Visual Communication.

Methodology

The method applied in this research is descriptive qualitative method. Qualitative research is commonly known as naturalistic research because the research being conducted is in a natural or authentic condition. It is also known as the ethnography method for the reason that in the early days this method was popular in the study of cultural anthropology. It is called qualitative method because the data collected and the analysis carried out are qualitative in nature (Sugiyono, 2012). Qualitative research observes people in their surroundings, interact with people, understand their language, and examine how they interpret the world around them (Nasution, 2003). Method for data analysis is analyzing the secondary data taken from Instagram accounts belong to the Head Office

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of Muhammadiyah, which are @persyarikatan.muhammadiyah and @tvmuhammadiyah, and are managed by the Head Office. The research was done from April to May 2020, during the period of working-from-home until the end of Ramadhan 1441 H. Both accounts are two of other official accounts of the Head Office of Muhammadiyah. Due to pandemics, this research is done from home and the interview with primary sources cannot be arranged. The data analyzed are photos of visual communication and the responses from people on Instagram accounts. The methods applied are analyzing, categorizing, interpreting data, and making conclusions.

The qualitative research emphasizes the key information as the data to be analyzed. Therefore, it is not compulsory to use a sample. This research only uses key information from every post, which is the posts that mentioned the persuasion to pray at home. This research also takes the responses from people for the reason that it is aimed to analyze how people react to the posts and the contents of visual da'wah.

The first step is analyzing the posts. Only posts related to the prevention of COVID-19 are analyzed. Secondly, the data are put into categories based on the number of responses each post gets. They are also categorized based on whether the messages are explicitly delivered and received by the people. Thirdly, the data are interpreted. It is when the posts with implicit messages are being analyzed to see what they try to convey. Finally, conclusions are made based on data analysis. The conclusion is the one used in this article.

Results and Discussion

Da'wah Communication by Muhammadiyah

Communication is a process or a set of actions of society in creating the symbols that are commonly accepted through the process of interaction. In the process of communication, the exchange of ideas happens as well as the process of sharing meanings between each party (Tajuddin et al., 2014). According to Mulyana, communication is a process of transferring ideas from a source to a receiving party to influence or change their behaviors. Meanwhile, West and Turner argue that communication is defined as a social process in which individuals use symbols to create and interpret meanings in their surroundings (Permana, 2013).

Communication is an action to deliver a message from a communicator to a receiver. This research uses the Laswell Model approach to observe and analyze the communication process in teaching and learning activities (Suriani, 2018). Da'wah and communication are two words that are factually inseparable from human life. Both exist by nature and become integrated in human life. Communication has become a primary need for humans, just like breathing (Rahim, 2017).

Da'wah communication is basically about da'wah and its aspects, about conveying a message in certain unique ways. Da'wah communication can be defined as an activity to encourage people to enforce goodwill which is also seen as a process of communication. To understand the fundamental meaning of da'wah communication, it is necessary to understand what da'wah is and the urgency of da'wah. Therefore, a connection can be made between da'wah and communication. Communication is commonly translated as *Al-Qawl*, as expressed by Asy-Syaukani in "*Fath Al Qadr*" and mentioned in the Quran to mean communication (Prastianto, 2016).

In its etymology, da'wah is an Arabic word *da`a-yad`u-da`watan* which means issuing summon or making an invitation. According to Muhammad Natsir, da'wah is the act of delivering and conveying wisdom to the people to do the good and forbid the bad (Abdullah, 2019). Da'wah as a verb is defined as *tablig* (preaching) that emphasizes on the ability of a *mubaligh* (preacher) to communicate. As a terminology in communication science, a *mubaligh* is a communicator. Thus, the main role of a *mubaligh* is to deliver da'wah messages effectively to the people in order to make them understand the content of preaching. This message is what is referred to as the encouragement to enforce the good (*amal makruf*) and to forbid the bad (*nahyi mungkar*). The role of a *mubaligh* in da'wah is to make a verbal invitation and encouragement to people to believe in Allah which has always been human nature (Wibawa, 2019).

Online media (*cyber*), which becomes more and more popular each day makes way for da'wah to take up a new form. The products of da'wah broadcasting become easier to access. Smartphones make information spread more rapidly. Although television is still the main medium to broadcast da'wah

and other information, smartphones, which are now used by even people in remote areas, with the advancement of information technology, have become the most popular device that people carry around in their hands. The audience does not have to go through a lot of work and takes a lot of time to access information on their phones and get the information they need (Wibawa, 2019).

In the case of COVID-19 pandemic, da'wah communication takes up the role of the source of insights and guidelines for society. If the Department of Health has issued the instruction to stay clean, the procedures for leaving home, and the advice to isolate at home, then da'wah can be a complementary way to educate and enlighten the people so that they stay at home and do the worship activities at home. Providing advice, instructions, and non-binding council from the Muslim scholars to pray at home and stay at home is the function of da'wah communication so that people are no longer in doubt that not going to the mosque temporarily to do the Friday prayer in congregation and just praying at home are the right things to do according to Islam.

Making people sure and at peace with praying at home and not going to the mosque, for the time being, is the role of da'wah communication. Da'wah is taking part in preventing wider spread of COVID-19 by giving some explanations to the Muslim community so that they listen to the instructions from the Council of Muslim Scholars of Indonesia (MUI) to do the mandatory worship activities at home. Da'wah through social media such as Instagram has become a necessity because da'wah through visual communication is a tactical solution to deliver religious guidelines and insights to the people.

Similar thing between common communication and da'wah is in the process of delivering a message from the communicator (*da'i*) to the receiver (*mad'u*). This interaction facilitates dialogs. However, the difference between both types is that communication is a process of delivering a message intended by the communicator. On the other hand, da'wah is a process of conveying messages to the audience based on the Quran and the Hadiths of the Prophet Muhammad PBUH. It implies that the Quran and the Hadiths will always be the reference of da'wah.

In the perspective of symbolical interaction, the message delivered through da'wah is hoped to inspire people to act and react towards a certain event or a certain phenomenon happening in society (Syamsuddin, 2016). Having seen the visual da'wah, people are expected to choose wisely on the action they take. In the middle of the wide-spread COVID-19 pandemic, da'wah communication is needed to give guidance to the people.

The Muslim community finds it difficult to go with the advice to do the mandatory prayers at home as well as to replace the Friday prayer with the Zuhr. However, people have to obey and enforce the decision made by the government of doing social distancing in order to break the spread of the virus. Therefore, the recommended activity of doing prayers in congregation needs to be temporarily limited. Muhammadiyah as a religious organization that preaches *amal makruf nahyi mungkar* has this duty to give some perspectives and guidelines to the Muslim community.

During this COVID-19 pandemic, there is not much that Muhammadiyah can do in terms of da'wah except for delivering it in the form of visual da'wah via Instagram accounts managed by the Head Office. Muhammadiyah approaches da'wah through visual communication uploaded on Instagram. This type of communication will be analyzed to see the effectiveness of da'wah communication. Figure 1 shows the screenshot of a post uploaded on one of the accounts.

Visual communication is the expression of ideas and messages from an individual to the targeted public through symbols such as drawings, colours, writings, and so on. It is communicative if the language used can be understood by the public. It is memorable if the way it is delivered has its characters and uniqueness that make it special and remarkable (Tinarbuko, 2003). Figure 1 clearly shows that the type of language used in the post is persuasion to make people pray and do Friday prayer at home. The message can be directly understood because it is a direct quote from formal council given by the Head Office of Muhammadiyah.

The post above does not include a lot of colour combinations or a striking graphic design. The reason might be that Muhammadiyah wants people to focus on the content of the message. The post should include the actual quote of the council from the Head Office of Muhammadiyah to make people understand more the importance of

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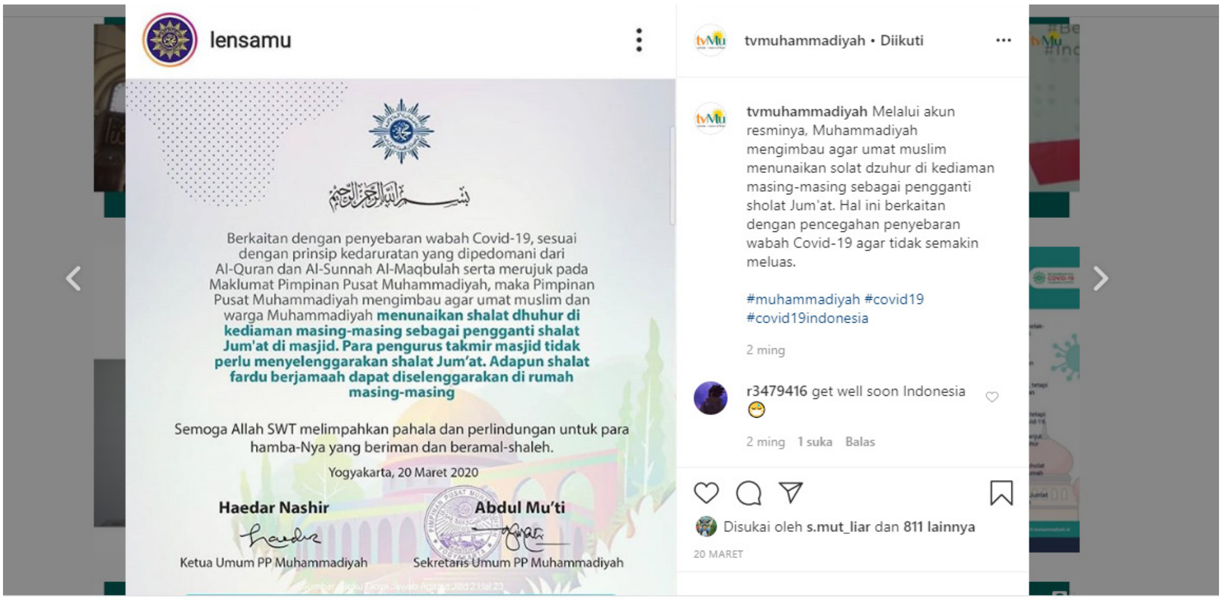

Figure 1. a post uploaded on one of the accounts
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social distancing to the extent that it is alright to replace the Friday prayer with the regular noon prayer. The da'wah communication emphasizes the prevention of the spread of virus by limiting social interaction.

The interpretation of visual communication is that Muhammadiyah has made this uncommonly bold decision to cancel Friday prayer temporarily. This interpretation is taken from the first part of the announcement saying: "*Regarding the spread of COVID-19, based on the principles of emergency taken from the Quran and the Hadiths, as well as the council from the Head Office of Muhamamdiyah, it is strongly recommended that the Muslims especially Muhammadiyah community do the noon prayer at home as a replacement for the Friday prayer in the mosque.*" It is a direct quote from the post.

The Hermeneutic study theorizes a text interpretation to reveal the meaning of a certain message. The first interpretation is the principles of emergency based on the Quran and the Hadiths. The second interpretation is the council from the Head Office of Muhammadiyah. The principles of emergency in the announcement mean it is mandatory to stay at home and replace the Friday prayer with the regular noon pray at home. This is the real meaning of the persuasive sentence. In the language of da'wah, referring to the principle of 'enforcing the good and forbidding the bad', praying at home is deemed mandatory as it enforces the good.

Forbidding the bad refers to breaking the spread of COVID-19 in the community, in which the mosque becomes a potential place for spreading the virus because people from many places congregate there to do worship. The word 'recommend' is a persuasive choice to avoid the controversy that can come from using the word 'mandatory' that will make people miss the message of staying at home and tend to focus more on the controversy. 'Forbidding the bad' represented by the phrase 'recommend (not to)' is to avoid a mass panic among the Muslims, especially Muhammadiyah community, since some people cannot easily accept the language of prohibition and it is not easy to understand a certain message during a difficult situation. Only a few people with some knowledge on Islamic jurisprudence can understand the actual hidden meaning.

Based on the interpretation, it can be seen that the announcement has a double meaning: it is mandatory to follow the recommendation to replace the Friday prayer with regular noon prayer. Choosing to take the communicative approach, Muhammadiyah puts the announcement in a persuasive language to forbid going to the mosque to pray in congregation during the pandemic. Muhammadiyah has chosen the persuasive

word 'recommend' even though what it means is to make it mandatory to replace the Friday prayer with the regular noon prayer at home and by doing so means they go with the principle of 'enforcing the good and forbidding the bad.

Da'wah can be a thoughtful and strategic way to respond to what people are going through. The nature of da'wah is not limited to preaching about religious matters. Da'wah should also be a problem-solving process. In this context, da'wah should become one of the solutions to break the spread of COVID-19. Muhammadiyah is one of the influential da'wah organization that has the potential to take some real actions to help stop the spreading of the disease.

Da'wah communication has to be managed to be well-targeted and well-received. People might not have a problem staying at home. However, when it comes to praying, people are not sure because their faith makes them believe that it is alright to congregate in the mosque disregarding their own and other people's safety. The function of da'wah is to give education on religious matters through the messages conveyed to the people.

The science of da'wah covers the subject of delivering the message of da'wah. The message of da'wah is the content from dai who does the da'wah to the party who receives it, an individual or a group. The content is in the form of ideas, explanations, or statements (Tasmoro, 1997). A message can also be defined as something delivered by a source to a receiver. A message is a set of meaningful symbols communicated by the communicator to the receiver (Effendy, 2005). Concerning this, Muhammadiyah sends messages to the public through visual media intending to make people understand the situation going on and expect them to do the right thing concerning worship activities during the pandemic.

Figure 2 shows Muhammadiyah's response to the situation. As a da'wah organization whose principle is 'enforcing the good and forbidding the bad', it makes a clear statement in this picture for the public not to go to the mosque for people in the category of PDP (patients under surveillance), ODP (people in monitoring), people who have been traveling, and people who live in the red zones. Compared to Figure 1, the post in Figure 2 gives a stronger statement and clearer meaning. It shows that da'wah communication needs to be carried out to make people aware of the urgency to break the spreading of COVID-19 based on the principle of 'enforcing the good and forbidding the bad.'

Muhammadiyah Visual Communication

Visual communication or known as visual communication design is a process of design using skills and creativity to send a message to the public through visualization. The elements of visualization are illustrations or logos, typography, colours, and so on. The

Figure 2. Muhammadiyah's response to the situation
Source: https://www.instagram.com/p/B98TSAXJ-Oh/

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design incorporates attractive elements as symbols or signs or meanings (Fitriah, 2018). Waluyanto states that visual communication uses the element of visual language as its main strength. The basic element of a visual is anything that can be seen, convey meaning, and send a message (Fitriah, 2018).

Visual communication is an expression of ideas and messages from a visual designer to the targeted public through the use of symbols in the form of illustrations, colours, captions, and so on. It is deemed communicative if the language can be understood by the public. It will be memorable if the way it is presented is different or unique that makes it special and distinctive. Therefore, in communication, one needs to know his/her targeted people and the best way to communicate with them (Tinarbuko, 2003).

Concerning that, graphic designer brings forward the unique potential of visual language. Firstly, visual language is easier and faster to understand than verbal, written, spoken or auditory languages. Secondly, a visual language is more permanent than an auditory language and is more distinct in its complexity. Thirdly, a visual language has a very strong symbolic value. A lot of people feel reluctant to change the spelling of their names because it represents their symbol more than the pronunciation of their names (Tinarbuko, 2003).

To elaborate more on the study of visual communication, it is important to see the relation between communication and a visual. Firstly, the element of communication is seen through the message depicted in a visualization. Secondly, the element of visual communication enhances the meaning of the illustrated message in the form of lines, planes, colours, illustration, typography, and layout, evaluated in two principles of visual communication of balance and unity (Prastianto, 2016).

The visual communication method will be used to analyze the da’wah messages given by Muhammadiyah. Visual communication is commonly used as a medium for promotion, business, and marketing. However, this research uses this theory to analyze the da’wah process. Da’wah delivered by Muhammadiyah as an effort to prevent the spread of COVID-19 will be the main topic of this study. The illustration, language, and content posted will be analyzed using the visual communication approach.

The purposes of visual communication are identification (making one’s identity), information (providing news), promotion, provocation, persuasion, propaganda (upholding an image) (Pradekso, Tandiya, Widgo, Bayu, Melani, 2013). The visual communication chosen by Muhammadiyah is aimed as a medium for information, persuasion, and knowledge. In the context of a pandemic, the information referred to here is related to the Friday prayer and the mandatory prayers in congregation. Persuasion refers to advise to pray at home to avoid crowd in the mosque, therefore preventing the spread of the virus.

Communication will be successful if people take into accounts factors of source, message, channel, and receiver. The defining factors of the success of information delivery are the ability to communicate, the attitude and the knowledge of the socio-cultural system. The attitude and the symbols in a message need to be considered. In delivery, it is important to consider the perceptions, such as visual, audio or tactile (Natadjaja et al., 2002).

One of the communication media is social media. Social media are online media in which users easily participate, share, and create content. Social media can be blogs, social networks, wikis, forums, and cyberspaces. Blogs, social networks and wikis are types of social media commonly used by people around the world. The positive aspect of social media is that it makes it easier for people to interact with others and making friends without being limited by distance and time. People can also express themselves and spread information rapidly without spending a lot of money. Meanwhile, the negative aspect of social media is that people hardly interact with other people in their surroundings, face-to-face interactions are no longer preferable, people become more addicted to it, conflicts are easier to propagate, there is hardly any privacy, and people easily get influenced by other people’s bad behavior (Cahyono, 2016).

Social media is defined as internet-based applications with web 2.0 technology where users can spread and exchange information. Some popular social media with million users in Indonesia are Facebook, Twitter, Instagram, Youtube, and Blog (Untari & Fajariana, 2018). The focus of this study is Instagram accounts *@persyarikatan.muhammadiyah and @tvmuhammadiyah* belong to the Head Office of Muhammadiyah

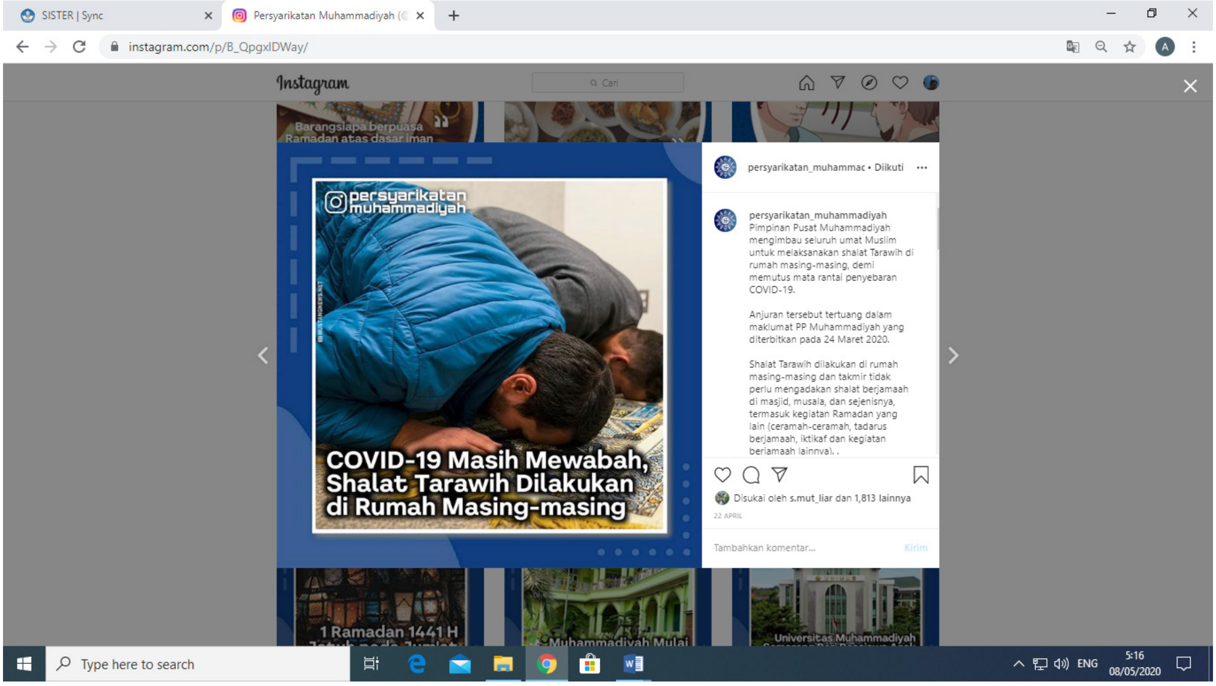

Figure 3. People praying at home
Source: https://www.instagram.com/p/B_QpgxlDWay/

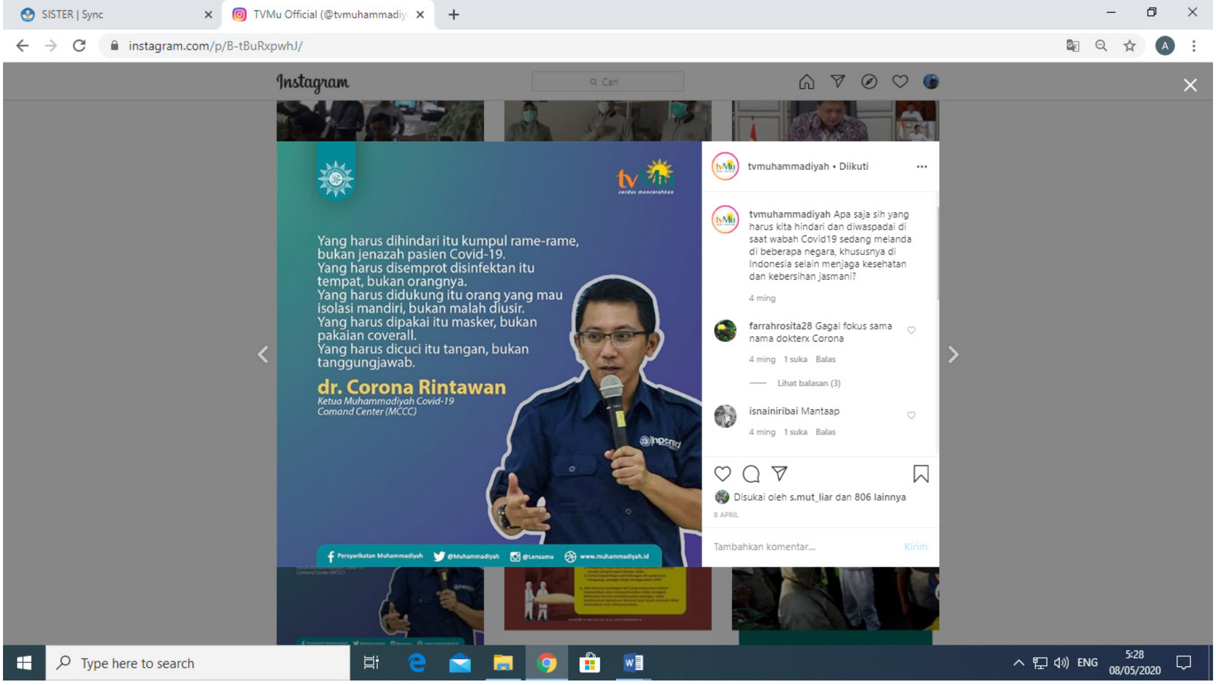

Figure 4. the importance of message in visual communication
Source: https://www.instagram.com/p/B-tBuRxpwhJ/

whose posts and contents will be observed and analyzed. Theoretically, it implies the role and the function of Muhammadiyah as a da'wah organization in taking a preventive measure during the COVID-19 pandemic.

Figure 3 is the post taken from @ persyarikatan.muhammadiyah account. It shows that Muhammadiyah has been consistent in fighting against COVID-19. The message is very clear: it is imperative to do the Tarawih prayer at home. The picture is also straight to the point which depicts people praying at home. In this post, Muhammadiyah emphasizes on the message, not the illustration.

Based on the content of the post, the visual communication model chosen by Muhammadiyah represents the characters and

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culture of Muhammadiyah. The identity and tradition depicted in its logo are included in the post. As shown in Figure 4, Muhammadiyah's logo is visible. It means, it is important to include the identity and tradition to let the public know who posts the picture to be better received by people who view it, especially Muhammadiyah community.

The post taken from @tvmuhammadiyah account is a type of Muhammadiyah's da'wah communication. Almost similar to figure 3, the visual aspect put forward by Muhammadiyah is not the picture, but the message being conveyed to the public. It means Muhammadiyah has been consistent about emphasizing the content, not the graphics. Then, it can be said for da'wah, the message is important in visual communication. The characteristic of Muhammadiyah's visual communication is in the content of the message that is not made for commercial purposes but for da'wah to enlighten the public on how to take action during the COVID-19 pandemic.

People's Reactions

A reaction is a response to a certain action and is the tendency or willingness to behave as a response to stimuli. A response can also be defined as an attitude or behavior before people entirely understand a certain matter, do some research, get a certain influence or rejection, have some preferences, and make use of a certain phenomenon (Adhiarso et al., 2017). People on the internet will pay attention to every post they see on Instagram. 'Understanding' refers to the result of thinking, which is the sum of information that people get from a statement (Tarwiah & Fatoni, 2016). The 'understanding' here also refers to what the *netizen* come to understand when they try to get the message of da'wah and how they perceive the message they see on Muhammadiyah's Instagram accounts.

Netizen is translated as "the Internet citizen". The term netizen is a combination of two words, Internet and citizen. It refers to the active users of the Internet to communicate, express their opinions, and collaborate (Gamayanto, Indra, Nilawati, Florentina Esti, 2017).

The COVID-19 pandemic has made every component of society work together to take preventive and curative measures. Da'wah comes in as a preventive measure to minimize the impact of the pandemic with its role to deliver religious messages based on the values in the Quran and the Hadiths. Da'wah, however, gets various responses from the people because the decisions from the Council of Islamic Scholars of Indonesia (MUI), the government, and other religious organizations might differ from what people thought they had understood.

To this point, there has been a lot of rejection on Instagram accounts that post the advice to stay and pray at home. People in some areas still go to the mosque to do the Friday prayer. It implies that education in the form of da'wah still needs to be given to make people understand comprehensively the matter of doing worship activities in an emergency.

The pandemic has also given a challenge for Muslim scholars to revitalize da'wah, especially visual da'wah. People consume visual communication more and more each day. *Mubaligh* should consider delivering their da'wah visually. It is time for da'wah to apply the techniques elaborated in the theory of communication, such as marketing communication through visual media.

Da'wah could use the same approach and start going in that direction for the visual da'wah messages to be easily understood and comprehended by the people. What needs to be achieved for da'wah to be deemed successful is that people understand the messages they saw. The persuasive approach through visual media is a way to give da'wah communication something different.

In this pandemic, da'wah needs to apply a good and appropriate communication technique to get the messages across, otherwise, it cannot be one of the solutions. Scholars can learn from people's social behavior when people respond to instructions from the government. The da'wah delivery technique can also be adjusted for the messages to be well-received. The da'wah contents also need to be improved so that da'i who delivers da'wah can prove to the public that the Quran and the Hadiths are the solutions to every problem in humans' life.

Comments from people from figure 5:
rahmadjayanti
Sebaiknya hapus gambar ini min, masjid adalah rumah ibadah umat islam kpd allah, tak mungkin akan menjadi suatu tempat yg menjadi malapetaka bagi umatnya. Allah maha mengetahui dengan segala kesempurnaannya (one of the examples of responses that refuses to pray at home)

Translated:

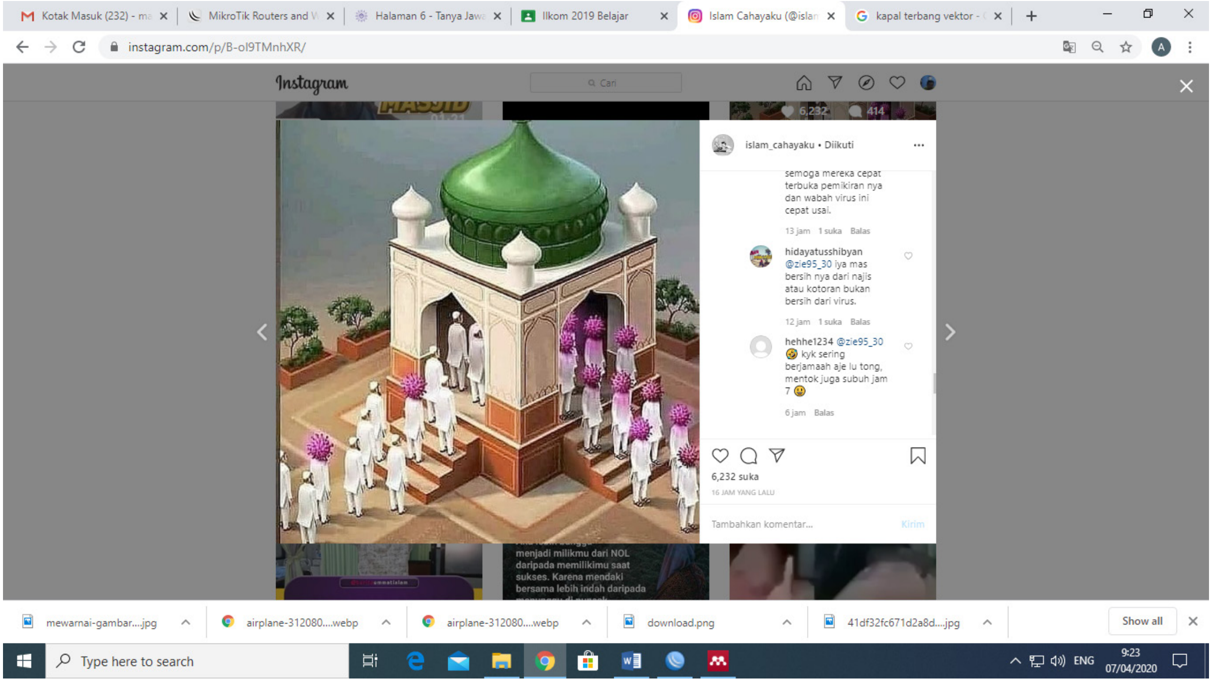

Figure 5. People's comments

Source: https://www.instagram.com/p/B-oI9TMnhXR/

Better delete this picture. The mosque is a place to worship Allah, it is imposible to become a place of calamity to its community. Allah is the all-knowing in His perfection.

<u>ehilho</u>
Seseorang yang menyusahkan orang lain akan di minta pertanggung jawabannya di akhirat (ini pun sama belum ada pemahaman ibadah dalam kondisi darurat).

Translated:
One who makes other people suffer will get his/her punishment in the afterlife (he/she has no knowledge of worship in an emergency situation)

<u>irjalberi</u>
Berapa ada korban corona di mesjid. Jangan kau kuat kan pemahaman untuk melemahkan keyakinan dalam berjamaah

Translated:
How many casualties occurred on the mosque during corona? Don't strengthen your knowledge to weaken your faith to pray in congregation.

<u>erhamzahsandhika</u>
Masjid tempat penyebaran yah? Coba jelaskan dengan baik
Tranlated:
So the mosque is the place for the virus to spread, huh? Do elaborate.

<u>romadon_320</u>
Saran ya kan masjid ntuh tempat ibadah nya Allah masa iya bakalan nyusahin kan sebelum masuk masjid udah wudhu kan masjid juga tempat bakal ber doa biar Corona hilang

Translated:
In my opinion, we come to the mosque to worship Allah, not to make other people suffer. We do the minor cleansing before we enter. We can also pray in the mosque to make corona go away.

<u>motdifyy</u>
Masih aja ada yg ngeyel min, padahal orang yang lebih berilmu udah bicara, tetap aja yang ngeyel merasa ilmunya lebih tinggi

The stubbornness of some people (smiley face)! The scholars have spoken but some people think they are more knowledgeable than the scholars.

<u>erwanksm</u>
komen gw dihapus min?
Sampai disini masyarakat/netizen masih belum faham beberapa konsep ibadah baik dalam kondisi darurat maupun kondisi normal. Padahal dalam fiqh ada juga bahasan ibadah dalam kondisi bencana dan peperangan.

Translated: Did you delete my comment? To this point, people haven't entirely understood the concept of worshipping Allah whether in an emergency or a normal situation. Our jurisprudence covers a part about conducting the worship activities in calamity and warfare.

<u>muslim_rifai_hrp</u>
Tumben, bidah ngak?
Translated: How unusual. Is there a basis in the Quran or Hadiths to it?

<u>yuee23_</u>
Tolong ralat .. masa iya yang keluar dari rumah allah kotor sih padahal masi bisa di tanggulangi membawa sajadah sendiri memakai masker dan memakai sarung tangan serta salam saya sebagai orang islam merasa ini sebuah penistaan dari umaat muslim sendiri jujur miris rasannya.. padahal udah ada himbauan di dalam al quran untuk selalu menjaga kebersihan dan menjaga wudhu tinggal kita aja bertindak seperti apa.. kalau bilang nyawa di tangan allah kalau kita

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sendiri ga bertindak untuk hidup lebih bersih buat apa.. solat di madjid di tiadakan duh teriris rasanya batin.. dari sekian banyak bisakan menanggung dosa.. mohon maaf dengan postingan tersebut apakah bukan sebagain orang akan berfikir kalau memasuki masjid akan menjadi bakterial atau virus.

Translated:
As a Muslim, I see it as blasphemy from our own Muslim community. It's concerning, honestly. There are instructions in the Quran to stay clean and not to invalidate our pure state after the minor cleansing. The rest is up to us. (On the one hand) people keep saying our lives are in God's hands but it means nothing if we are careless with our hygene. (On the other hand) It breaks my heart that it's forbidden to pray at the mosque. By posting an illustration like that, wouldn't that make people think that by entering the mosque they will turn into bacteria or viruses carriers?

dimaswahyuarsyah
Mas , secara logika . Kita berbuat baik "nyembah yang maha kuasa di masjid " . KITA NYEMBAH YANG PUNYA WABAH PENYAKIT. tapi kenapa malah di larang untuk ke masjid ? LOL

Translated:
By logic, worshipping the almighty in the mosque is doing a good thing. WE ARE WORSHIPPING HE WHO OWNS THE PLAGUE, but why is it prohibited to go to the mosque? LOL

maulanabani_
@muhammad_rafie22 baca nih biar otak ente jadi cerah

Translated:
Read it and get enlightened.

redo_al_lintangi
Izin share

Translated:
Permission to share.

deddy_deef
Sangat batil, takut sama corona mesjid d tutup, sungguh otak kalian lah yg udah terpapar virus...

Translated:
Totally false! Being scared of corona and closing the mosque. Really it's your brains that have been exposed to the virus.

sudut_gawang
Yg bikin saya sedih adalah ketika umat berselisih soal bab ini.yg berkata sholatlah dirumah dripada terjangkit tp kenyataannya masih berani untuk keluar rumah cari shampo ke laundri dll .ya ikhwah fillah marilah berhenti berdebat berkaca pada diri kita sendiri.selagi kita masih belm melakukan isolasi diri dan masih bisa keluar untuk berteme teman mencari pasta gigi atau lainnya jaganlah tinggalkan sholat jamaah.tp jika kita memang sudah isolasi diri tanpa keluar rumah isnyaallah sholat dirumahmu sama pahalanya dengan sholatmu di masjid.

Translated: What saddens me the most is the Muslim community is fighting over this. People who support praying at home still go out to get shampoo, go to the laundry, etc. My brothers in faith, let us stop debating and look into ourselves. If you still don't isolate yourselves and still go out meeting friends, getting toothpaste and other stuff, then don't stop going to the mosque to pray in congregation. But if you have isolated yourselves by fully staying at home, then, God's willing, praying at home will get you as many rewards as praying in congregation in the mosque.

satyadhiprab
Buat yang bacot2 "trus maal,minimarket,pasar dll kenapa ga ditutup?" Kalo ditutup lu mau dapet persediaan makanan darimana?stock makan dari mana?order gofood darimama?mikir lah tong situ punya pola pikir kok rendah banget sih..Intinya kan pemerintah sudah melarang kita untuk keluar tanpa ada udzur,trus masalah mereka taat atau tidak ya itu kembali keurusan mereka dengan Allah dan ululamri mereka gausah di jadikan alasan..emang dasarnya pada batu dibilangin masih aja ngotot!!!

Translate:
To those who keep nagging "what about closing the malls, minimarkets, traditional markets etc?": How are you gonna get the food supplies if those places are closed? Where are you gonna get it from? Where are you gonna order food from? Think about it. The government has prohibited us to leave the house if it isn't urgent. Whether or not they go against God's will, it's not our concern. Don't turn it into an excuse. You bull-headed bunch of people just wouldn't listen.

ndyyyyyyy__
Min posting ilustrasi penyebaran virus nya jgn mesjid aja, pake pasar,mall dll atuh, biar ngga sisirikan.
Translated:
Don't just post a mosque to illustrate how the virus spread. Draw a market, a mall etc as well so other people who don't go to the mosque feel represented. (crying-ironically-face)

ant__man19
Min, buatin meme dong, ada sekitar 226 JEMAAT GEREJA BETHEL BANDUNG positif Corona... Buatin illustrasi org² masuk gereja dlm keadaan sehat trus keluar gereja terpapar virus.... ditunggu yaaa....

Translated:
Why don't you make a meme out of this: around 226 PEOPLE CONGREGATED IN THE BANDUNG BETHEL CHURCH were tested positive of Coronavirus. Make the same illustration. I'll wait.

The comments show some people support the decision to pray at home and those who refuse it. It implies that some people have not fully understood the concept of *rukhsah* (dispensation from performing a mandatory activity). Some of the comments compare going to the mosque by going shopping for daily needs. Other comments show supports to pray at home to prevent the spread of COVID-19. Some comments use the argument of 'emergency', and refer to the Islamic jurisprudence emphasizing the higher importance of forbidding the bad than enforcing the good. Therefore, they support the non-binding council of MUI to pray at home. For this reason, da'wah communication is a necessary thing to do and the contents of the da'wah need to be improved and not limited to the persuasion to do good. The contents should cover how people act and react in an emergency. What everyone can

learn from the COVID-19 pandemic is how the science of da'wah can be improved to become a solution to the problems faced by the community.

Conclusions

Muhammadiyah da'wah communication clearly states on its persyarikatan. Muhammadiyah and TV Muhamamdiyah Instagram account that the Friday prayer and the other mandatory prayers have to be done at home and the congregation is limited to only the family members living in the same house. Muhammadiyah believes that stopping the spread of the virus by praying at home is practicing the principle of 'enforcing the good and forbidding the bad'. The visual communication is designed to emphasize the message and not the illustration. This is a new idea in visual communication design where the marketing people usually choose to make the graphic aspect of it more dominant. However, having the intention of da'wah, Muhammadiyah emphasizes the message that needs to be conveyed to the people. Responses from the people can be divided into two: those who support and those who refuse to do the mandatory and Friday prayers at home. This suggests that the content of da'wah needs to be more comprehensive and discuss more on how to conduct worship activities in an emergency. To this point, the content of Muhammadiyah da'wah has been about jurisprudence and social interpretations. It is time for Muhammadiyah to cover how to live in a time of crisis, such as the COVID-19 pandemic, to make people more knowledgeable to choose for themselves the best thing to do. If it is achieved, da'wah can successfully become a solution for people who need guidance.

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